

Among peoples of the Aryan stock, so far back as we Annual can trace their history, the worship and propitiation of the [dead seem to have formed a principal element of the popular among religion ;¹ and like so many other races they appear to have ^e ^o ^a believed that once a year the souls of their departed kinsfolk stock. revisited their old homes and expected to be refreshed with abundance of good cheer by their surviving relations. This belief gave rise to the custom of celebrating an annual Feast of All Souls, which has come down to us from a dateless antiquity and is still observed year by year, with rites of primitive simplicity, in some parts of Europe. Such a Annual festival was held every year in spring by the old Iranians. [^ The celebration fell at the end of the year and lasted ten (theFra- days, namely the last five days of the last month and the five *^j following supplementary days, which were regularly inserted the old to make up a year of three hundred and sixty-five days ; for ^{Iranians} the old Iranian, like the old Egyptian, year was a vague year of twelve months of thirty days each, with five supplementary days added at the-end for the sake of bringing it into apparent, though not real, harmony with the sun's annual course in the sky. According to one calculation the ten days of the festival corresponded to the last days of February, but according to another they fell in March ; in later ages the Parsees assigned them to the time of the spring equinox. The name of the festival was Hamas-pathmaedaya.² From a passage in the *Zend-Avesta*, the

¹ On the worship of the dead, and especially of ancestors, among Aryan sq. ; N. peoples, see W. Caland, *Uber Toten-*

ciuigcn der indo- (Amsterdam, 1888), pp. 64 Soderblom, *Les Fravashis*

(Paris, *verehnmng bei ein?gi'n dor indo-gerina-* Moulton, *nischen Volker* (Amsterdam, 1888); O. (London, 1913), Schrader, *Reallexikon der indogermanischen AVeriitmskunde* (Strasburg, *Zend-Avesta* 1901), pp. 21 *sqq.* ; *id.*, s.v. "Aryan the dead. Religion," in Dr. J. Hastings's *Journal of Religion, and Ethics*, ii. p. 179 : (Edinburgh, 1909) pp. 16 *sqq.* "The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Fravashis were the same as of the Hindus or the A Latins, that is to say, the and deified souls of the dead course of time they gained domain, and not only men, 1899), pp. 4 *sqq.* ; J. H. *Early Zoroastrianism* pp. 256 *sqq.* All these that the Fravashis of the were originally the souls of See also James DarmesVeter, *Avesfa*, Part ii. (Oxford, 1883) it grow and subsist. Fravashis were the same as of the Hindus or the A Latins, that is to say, the and deified souls of the dead course of time they gained domain, and not only men,